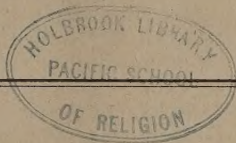


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California



AUGUST 23, 1956

The Work of Their Hands Is Their Prayer

Wisdom of the scribe cometh by opportunity of leisure.
How shall he become wise that holdeth the plough?
He that driveth oxen and is occupied in their labors?

Is every artificer and workmaster
that passeth his time by night as by day.
Is the smith, sitting by the anvil
and considering the unwrought iron;
Is the potter, sitting at his work
turning the wheel about with his feet,
these put their trust in their hands
and each becometh wise in his own work.

Without these shall not a city be inhabited.
They shall not be sought for in the council of
the people;
They shall not sit on the seat of the judge.
They will maintain the fabric of the
world;
And in the work of their hands is their
prayer.

From Ecclesiasticus 38
The Apocrypha
King James translation

(Labor Sunday—September 2)



Luoma Photo

Message of Peace Churches

Brethren, Friends, Mennonites

Evidences of God

An Editorial

Friends in Belgian Congo and Kenya

E. St. John Catchpool and George Gorman

The Sharing of Insights

About one hundred fifty of us—Brethren, Friends, and Mennonites—came together on July 24 to 27 at Manchester College (Indiana) to consider the theme, "The Experience of Christian Love in the World Today." We met by invitation from the Continuation Committee of the Historic Peace Churches which in 1954 had sponsored a similar study conference at Bluffton, Ohio.

Throughout our meetings for worship and discussion we were sustained by a clear vision of Christian love, although its full meaning was as unsearchable as ever. The world of today with its problems and need was also very real to us, however; we realize that our insights were limited. When we came to consider the expression of Christian love, we found ourselves in still greater need of the Spirit's guidance and the sharing of insights from the three groups. It was indeed humbling to recognize how often we fail in representing God's love to mankind. Because of these experiences which we had together we are moved to share with you some of the concerns arising out of the conference:

- We note a growing sense of meaningful fellowship and mutual-ity among members of the Peace Churches. This experience was a significant part of our conference. We recommend that in our home communities more be done to establish fellowship across peace-church lines. We particularly cherish this experience for many of our young people in college, I-W service, and in our communities in general.

- We sense an urgent call for a renewed examination of the basis of our pacifism. Within our churches there are developments which make for uncertainty. From without has come chastening in recent years, particularly regarding the theological basis of our beliefs. We must accept these challenges and devote more careful thought to the doctrinal aspects of our position.

- The situations in our American life where Negroes and other minority groups are discriminated against lie heavy on our conscience and are of great concern to us. It is urgent that we first set our own houses in order, in the North as well as in the South. The problem is most obvious in many of our own churches at eleven o'clock on

Sunday morning. An acceptance of this challenge to open our churches completely to interracial membership is surely the first step towards the larger tasks of race reconciliation to which we must also devote our energies, and to which we must call and train others to assist.

- We are humbled to reflect on how solidly ethic our groups remain and how few members are added to our churches from other cultures and backgrounds. It is our conviction that both evangelism and social service should be motivated by the love of God and therefore ought to be characterized by a deep love and continuing concern for persons. Both are part of the same task and we find no basis for separating them. Do we love all people as genuinely as we should? If so, surely it should be reflected in a greater social goal in behalf of the outreach of the church.

- We are concerned about the militarization of the minds of our youth, which proceeds apace in our public schools and through various forms of mass media. Ways and means need to be found to counter-

act these detrimental influences.

These are some of the major concerns which we have felt during these days together. May the Holy Spirit lay them on the hearts of all our people.

* * *

Friends attending the Historic Peace Churches Conference at Manchester College were: Hugh Barbour, John and Marilyn Bell, Raymond Braddock, John W. Carter, Wilmer A. Cooper, Homer J. and Mabel Coppock, Ruth E. Dickinson, Errol T. Elliott, William Fuson, Jeanette Hadley, Ronald and Jane Haldeman, Margaret Griffin Harvin, Fred Haslam, Lewis M. Hoskins (Chairman), Betty Irish, Erma I. Lam, Wilbur and Charlotte McCracken, Howard Marshall, Sumner and Lela Mills, Richard Newby, Ray Newton, Vaughn and Miriam Peebles, Isaac N. Phillips, Sherman Pressler, Russell E. Rees, Ralph A. Rose, Lewis Savage, Merton Scott, Geoffrey Stære, Howard and Dorothy Thorne, Virginia Williams and Dan Wilson.

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Evidences of God

The pathways to God and spiritual reality are many, yet deeply *one*. To some people the telescope or the unaided eye that scales inter-stellar distances of the moon and stars and leads to wild-winged flights of imagination out and into space is a chief evidence of a larger mind—of God.

Yet, why should space, though staggering for the mortal mind, be chief evidence, even of the *greatness* of God. It is rather the orderliness, the "wheeling system," the rings of Saturn, the moons of Jupiter and the behavior of celestial bodies that take us one step farther on the pathway of "evidence." The sense of law and order "out there" meets the fact and the hunger for it in our own minds, giving us an experience of corresponding reality between the soul and the stars. How dimly the lips are hushed while the souls respond, that is man that thou are mindful of him."

There is no less wonder when one turns from the telescope to the microscope or other instrument for studying the orderly creation. System, order, design may be found in one's back yard as surely as in the Milky Way, in a cubic inch of soil as in immeasurable space.

It is not the fact of being over-awed by celestial bodies that gives the main evidence of a Creator. It is the nature of man, the eyes, the soul, the spirit within awakened by the experience. These offer chief evidence. Man becomes not only viewer and thinker, but also worshipper. God comes from "out there," in the sense, to meet him, but also within him as the heavens and the soul meet.

Closer still the view of God comes to us as we see him in the orderly life of men who find the corrective power of love that builds a housing area in a city where slums once existed, or in a church-centered rural community where the erosions of soil and of people have been changed, or in an area of racial tension where a group meets violence with faith, patience, understanding and love, knowing the futility of fear and hate as well as the deeper triumph of the active meek.

Yet one must go farther still for the conclusive evidence of God. He must as a person dip his cup into the chalice of love that is forever breaking through in the words and actions of men, leading them to the truly vital question: Whence comes this power, released when men find and apply the law of love?

The answer to that question must be personal, individual, before it is social, collective. How does *one* person respond to the love of God, finding Him in forgiveness, in guidance for daily life?

One Person rises in history and in our life today—One Person who embodied and poured out in his life the love of God and through him results in history and in our today bear witness that there is God. We have met

him in his Son, and in the other sons to whom he gave power to become. What they became through him is evidence of God.

Brethren, Friends, Mennonites Confer

Friends are involved in a three-way ecumenical movement: First, among themselves; second, among Christian bodies in general; and third, among the historic peace churches—with Brethren and Mennonites.

The recent conference of these three bodies at Manchester College, the second one in two years, encourages our local Meetings and churches to develop a fellowship in their areas by common meetings and occasions of mutual interest. Area conferences of the three bodies might well be arranged in localities other than Indiana-Ohio.

Friends have much to learn from Brethren and Mennonites. It was clear in the conference at North Manchester that Friends were relatively the "activists" whereas the Mennonites were concerned about the spiritual basis and motivation of service from a theological view point, and the Brethren appeared to come in between these wings of interest.

Why should Friends shy around theology? It is but one way of thinking systematically about our faith. There is a sense in which we would make more progress thinking about our faith in relation to another Christian body than only among ourselves. In the case of the latter we become rather more excited about "uniting" diversities than about finding the nature of unity.

The different emphases of the three Peace churches came out as small groups, into which the conference was decided, discussed the expression of Christian love in the world today. A non-pacifist of yet another Christian communion addressed the conference, offering his criticisms of the positions held by the historic peace churches and giving his own views on Christian responsibility in social action. This was designed to save the conferees from some of the too easy presuppositions of their positions and to give reality to their wrestlings.

It was clear that at our next conference we must give opportunity for understanding the background of faith in each of the three bodies and for a more thorough view of the basis in faith from which service is rendered.

Finding an integration of *sound faith* and *active service* is a perennial problem. Too often they appear as two roads and we choose one direction or the other. The conference at North Manchester helped us to see the need of such integration. The next conference should help us to see more clearly the oneness of faith and action, and to move together in that direction, for they are essentially *one* road.

The Real Issue Before Us

Beneath the clutter of political controversies is a basic issue—the right to think, to debate, to persuade, to dissent. Anything short of this is an effrontery to the intelligence of good citizens.

Recently, according to a news release, some literature ordered from England by the American Friends Service Committee was impounded and partially destroyed by the Boston Post Office Department. (See *The American Friend* for August 9, page 257.) According to testimony by a representative of the Service Committee, these leaflets suggested nothing treasonable or subversive to our laws. One of the leaflets was "China and the United Nations."

To make the question specific and personal, this writer, though believing in the ultimate necessity of universal membership in a world organization, does not believe in singling out Communist China now for membership in the United Nations. But there is an issue deeper, more important than that—i. e. the right of anyone in America or elsewhere, through argument spoken or printed, to try to convince him that he is mistaken.

The right of dissent and the expression of it is the life artery of a free country. The greatest peril of our day is the frightening of citizens into a fixed pattern of thought presumed to be "sound." Who knows whether it is sound if it cannot be tested? Truth is revealed by its survival power!

If this act of confiscation is as reported, it was no present day "Boston Tea Party," no stroke for freedom, but for its elimination. There is a vast difference between subversion and argument, between seeking to overthrow government and challenging its policies. We are citizens, not subjects, and as such we owe our nation and mankind the best of our *tested* thinking.

When the Editor Disagrees

It is generally understood that an editor, charged with the responsibility of accepting and rejecting contributions, does not elect only those with which he is in full agreement. Indeed, for varied reasons, he sometimes rejects the agreeable in favor of the less agreeable. It is surprising however to discover now and then that the editor is assumed by some reader to be cordial to every view expressed. One needs only to turn the pages of this journal to discover the impossibility of one person fully agreeing with everything printed.

There are reasons for this accepted diversity of thought, sometimes of wide range in *The American Friend*. In the first place the editor does not *own* this journal. It belongs to the Five Years Meeting of Friends and therefore cannot reflect only one point of view on every subject and, furthermore, it ought not to be so limited. One mind has no right to tyrannize the rights of readers to discern, to think for themselves. What boredom if we were only to reiterate the words, phrases and ideas with which a limited circle of readers is wholly familiar! To read truly is to think, and we are not nourished spiritually while starving intellectually by a limited diet—and vice versa!

It is well if contrary opinions help one to test and thereby better clarify his own. Sometimes the cross currents of thought create reactions that need expres-

sion, or else inspire a new idea that should be shared. For this purpose the reader has the correspondence columns and the editor his page. Reader reactions are invited, and as readers write they help to make the journal a channel of group thinking.

Yet this journal is not "wide open" to every conceivable contribution. It tries to be relevant within the area of Christian-Quaker journalism and serve as a sounding board therein and as an interpreter of current views.

Readers face in these pages, issue by issue, much the same necessity that the editor faces—to browse, think, choose, accept, reject. If in that process of thinking we are driven deeper spiritually as our view widens, the purpose of this journal has been fulfilled.

Quakers in Richmond History

The city of Richmond, Indiana, home of the headquarters of the Five Years Meeting of Friends, celebrated her sesquicentennial August 5-12. In 1806 the cluster of cabins and other buildings constructed largely by the Quakers in the Whitewater Valley of eastern Indiana was named Richmond. The usual marks of an anniversary were in evidence everywhere for several months preceding the celebration: shop windows displaying relics of various kinds, streets decked in flags and banners, women wearing long dresses and bonnets while whiskers of diverse patterns on the faces of scores of men helped to revive the fashions of a century and a half ago.

A parade on main street attracted a crowd estimated at no less than 50,000 (in a city with a population of around 40,000!). Earlham College participated on horseback and in ancient horse drawn vehicles. The participants simulated earlier Friends with the best that present day stage props could afford. In the nightly pageant at the local ball park the Quakers as founders of Richmond were featured within a cast of several hundred performers. Jeremiah Cox, David Hoover and the ubiquitous John Smith were among the heroes of that colony of Friends who moved beyond the Miami Valley in Ohio to that of the Whitewater. This new settlement was soon joined by the freedom-seeking German Lutherans who constitute with the Quakers a solid part of present day Richmond.

The list of the valiant Quakers does not end with these first settlers. As we watched the week-long spectacle, our minds turned to our late Friend and Editor of this journal, Walter C. Woodward. How he, gifted with a fine historical sense and descriptive powers, would have entered into this occasion! We shall not forget how he reblazed the trails in his depictions of his travels. It would have been an entrancing experience to have seen him re-blazing this Quaker trail, one hundred and fifty years long.

In the afterglow of an observance, such as this one in Richmond, we might well reflect on the question, "What kind of Quaker forefathers are we?"

E. T. E.

**"... As We Sat Together
on the Equator"**

By E. St. John Catchpool

E. St. John (Jack) Catchpool has returned to England from an extensive visit to Africa that took him to South Africa, Rhodesia, Kenya, the Belgian Congo and Lambarene, where he was the guest of Albert Schweitzer. His mission was to set up Youth Hostels wherever possible. He describes here his visit to the Kansas Yearly Meeting Friends' Gospel Mission in the Belgian Congo. This is taken from a slightly longer article appearing in The Friend (London.) Friends interested in the Five Years Meeting work in Kenya will also want to become informed on the Africa mission sponsored by Kansas Yearly Meeting.

The Friends East Africa Mission, founded by Arthur B. Chilson and his wife Edna in 1903, with its headquarters at Kaimosi, in the Nyanza section of Kenya, has gathered so many Friends among the tribesmen of that area that it is now the largest Yearly Meeting of Friends in any part of the world.

Douglas Steere, in his little booklet entitled *Friends Work in Africa*, has given a vivid picture of the Kaimosi Mission Center. British Friends are rather less familiar with the work of the Kansas Yearly Meeting Friends Gospel Mission in Urundi, Belgian Congo, which I also had the privilege of visiting.

In the years before the First World War, when Tanganyika was a German colony, the Neukirchen Mission and the German Lutheran Church had just commenced mission work in Ruanda-Urundi, and a few schools and primitive mission churches had been established. When Germany was defeated the missionaries were driven out, and the schools and churches lay abandoned for many years. Most of the great colony of German East Africa was mandated by the League of Nations to Great Britain, but the mountainous and very beautiful portion of the colony beyond, and west of, Lake Victoria was mandated to Belgium, and has now become integrated with the Belgian Congo.

The same intrepid Quaker missionary, Arthur B. Chilson, who founded the Kenya-Kaimosi Mission, felt a strong leading to return

**PLAIN SPEECH
Quaker Architecture**

Historically, Quaker buildings for worship have been quite different from those of the majority of our fellow Christians. The early buildings were adaptations of domestic architecture, and even to this day some of those in Great Britain are hardly distinguishable from ordinary cottages. As new and permanent structures for worship were made, especially in the United States in colonial days, the ordinary structure of building in brick or stone was copied without the use of steeple or other decorations. In more modern times a number of Quaker places of worship have approximated those of other denominations, although these is usually a marked simplicity, which gives some distinction to these buildings.

As we look to the future, and try to think how we ought to build, there are certain principles that we can follow which may be helpful. One is that the building ought to accentuate the togetherness which symbolizes shared responsibility. This is why the old practice of having the facing benches is wrong. It isolates, in a very conspicuous way, a group of people who are separated, both physically and spiritually, from their fellow worshippers. Although the practice of using facing

seats was once widespread, we can see now that it involved a real denial of the Quaker genius.

Another principle is that the building ought to be as free as possible from anything that might be a distraction, especially in the form of special decorations. Ideally, if the seating permits it, the windows should have clear glass, so that there is no unnecessary barrier between the worshipper and God's beautiful world. Since the building is not a shrine, it is better for there not to be a permanent focus of attention as on a lectern, but rather for the whole area to be so flexible that it can be changed in many ways, depending on the different particular uses. Thus, it really becomes a meetinghouse and not a place suited to only one purpose.

If we use some imagination, along with our devotion, we may be able to develop a type of Quaker architecture which has all the simplicity of the early Quaker buildings, but without their stiffness and austerity. The buildings we erect in the next generation should be pleasing, joyous and beautiful in the very balance of the parts. Simplicity need not mean ugliness, and at its best it seldom does. We are fortunate in the new structures now going up, which are beginning to show that a new spirit has arisen. D.E.T.

to Africa, and his deep concern was fully supported by Kansas Yearly Meeting, of which he had but recently become Organizing Secretary. He, and his wife and daughter, set sail for Mombasa, and from there, in 1933, made their way inland to meet once again with old friends at Kaimosi. After a short stay in that peaceful center, "the Lord led them forth again", until, after grievous hardships and encounters with lions and leopards, they reached this beautiful hillside called Kivimba, surrounded by Pigmy villages, in what is regarded as one of the most densely popu-

lated areas of the world. Urundi has a population of three million, and the area for which the gallant little band of Kansas Quakers is responsible is peopled by five hundred thousand Urundi, Pigmies and many other tribes.

In order to reach Kivimba I flew from Entebbe Airport, in Uganda, to Usumbura in the Belgian Congo. The air route ran beside the great Ruwenzori range, Lake Edward, and the Mountains of the Moon, with their fantastic volcanic cones, and on through part of the Great Rift Valley to the northern end of Lake Tanganyika. I was met at the



PEACE CHURCH CONFERENCE SESSION

Their attire showing somewhat the heat that blanketed North Manchester during the week of the Peace Churches Conference, four of the conference leaders join in a hymn sung to begin a conference session. Left to right are Lewis Hoskins, chairman of the conference and head of the American Friends Service Committee, and the three members of the Peace Churches Continuation Committee: Errol T. Elliott of the Five Years Meeting of Friends, William T. Snyder of the Mennonite Central Committee, and W. Harold Row of the Brethren Service Commission. Editorial on page 263; Conference message on page 262.

airport by Ralph Choate, the senior member of the Mission, who motored with me by a steep and very winding mountain track for seventy-two miles to this Mission Centre, which lies about six thousand feet high, amidst the mountain ridges dividing the waters which flow into the Nile from those which flow into the Congo river.

It is related that when Arthur Chilson and his wife arrived in this area only twenty-three years ago the natives, who were dressed in tree bark and skins, had never seen a wheel or a horse, and there were no oxen or ploughs. Even today, although there are cows and oxen, all the cultivation is done, as in days of old, with mattocks (used like a pick-axe), as a spade is painful for bare feet. Today motor cars and bicycles make their way over those rough tracks, and the men are dressed in khaki shorts and the women in gay cotton prints, made in Bruges or Manchester. There is hardly a tree-bark garment to be seen.

There are thirty American Friends, including the children, at work in this Quaker Mission. Many schools, and a hospital, to which patients with all the known tropical diseases come from miles around, have been established. Life for these devoted Quaker missionaries is far from easy, but it is

plain to see how greatly they are beloved by all the primitive people around them. The congregation of about three hundred, and many who are not members, pack the Quaker church, Sunday by Sunday. Big drums made from great tar and oil barrels, with skin stretched over each end, summon the congregation, which sits on the floor of the primitive church they have built with their own hands. The Pigmies, who still regard themselves as outcasts in spite of the Belgian Congo law which declares them to have the same right as other natives, prefer to sit apart in the south transept. The large men's and boys' choir sings, to the accompaniment of drums, many hymn tunes well known to members of Adult Schools, while the women, each with a baby bundled in a shawl on her back, keep time with their hands.

These Quaker Mission services could hardly be better suited to a primitive people, for as yet there is only one Pigmy who has reached Standard Four in the schools; but some day they may seek to worship in quietness and confidence with scarcely even a muffled drum. Nevertheless when I was asked to address the meeting I spoke from John xvii, 21, "That they all may be one," and felt quite at home among my fellow-Quakers as we sat together on the Equator.

Reflections from London

A Dispute Over Kenya

While British Friends had not forgotten Kenya in recent months, many of us had undoubtedly pushed that unhappy country's affairs to the back of our minds. We felt that the emergency was dying down, and calmer times seemed to be ahead. Our complacency has been shattered by a series of articles recently published by Eileen Fletcher in *Peace News*, alleging gave injustices in Kenya. They have given rise to controversy among Friends here and sharp criticism of the action of the Friends Service Council.

It is not easy to assess the meaning of the events that have taken place, as personal issues still tend to obscure the facts. In what follows I have tried to state as objectively as I can both the events and their meaning.

Peace News—"the world pacifist weekly"—while not a Quaker paper, is certainly read by a large number of Friends. Its present Editor has recently joined the Society. Eileen Fletcher, the writer of the articles, is an experienced social worker and a member of London Yearly Meeting, who has worked in the employment of the Kenya Government from December, 1954, to November, 1955, when she resigned, feeling no longer able to continue in their service. She remained in Kenya for four months.

As Staff Officer in charge of the rehabilitation of women and girls in Mau Mau detention camps and prisons throughout the colony, she had a unique opportunity to observe the situation. In her articles she alleged that during the emergency much general cruelty had been shown to Africans. Some, after completing prison sentences, had been detained for further indefinite periods without trial. Very young girls had been imprisoned. Children had been separated from their mothers. For these and other forms of injustice and inhumanity Eileen Fletcher held the Kenya Government responsible.

Eileen Fletcher returned to this country feeling a deep concern to let the British people know what was happening, and to do all she could to have conditions altered. Her desire was to get widespread publicity and action as speedily as possible. To further this she ac-

cepted the offer of *Peace News* to publish the articles, rather than making the issue to the Society of Friends asking them to share her concern, feeling apparently that such a method would be too slow.

Naturally the articles aroused much comment in Nairobi and John Starke, leader of the Quaker team there felt that he had to issue a formal disclaimer pointing out that the articles had been published without the knowledge or the authority of the Society of Friends in Kenya or in London.

Unfortunately a private letter to the Service Council from John Starke and Mr. Stanley A. Morrison was released to the Kenya Press and published at the same time. Later, commenting on this when in this country on leave, Mr. Morrison, who is Secretary of the Christian Council of Kenya, explained that he had felt bound to criticize Eileen Fletcher's "revelations" because "they are largely out of date, that they give only a one-sided picture of the total situation, and that they ignore completely the positive steps taken by the Government in recent months to prevent abuses of authority . . ." (Ed. Note: S. A. Morrison died suddenly while in England.)

This intervention forced the Friends Service Council in London, through the Chairman of its Kenya Committee to speak of the Society's position. This he did in a letter to *The Times* on May 31 making it clear that Eileen Fletcher was not in Kenya representing the Society of Friends. He stated, "There is no question whatever but that grave injustices and oppression have arisen." He recognized that "in view of her conviction that she had clear evidence of injustice and oppression, it would have been impossible to have remained silent." He regretted however that "she had reported little else but injustice and oppression", adding that, "It is this unbalance which has disturbed some of us. . ."

The British Government of course seized on this part of the letter and the statement from John Starke and Stanley Morrison in an attempt to ward off the attack by Eileen Fletcher. She in her turn feels that the Friends Service Council has deliberately weakened her case by casting doubt upon the reliability of her evidence.

At the July gathering of the Friends Service Council when the

whole matter was fully aired, the Council minuted that it "deeply regrets the publication of this private letter, and asks the Chairman to write to Eileen Fletcher a full and unconditional apology, recognizing the difficulty in which its publication has placed her, and offering to allow her to make this apology public."

It is easy to see how the actions of good people in emergency situations can lead them apart. Obviously folk working for Friends in Kenya and others in this country wanted to support and encourage those liberal elements in the administration. They clearly felt that Eileen Fletcher's method of campaign was likely to harm the work of progressively minded people within and outside the Kenya Government. Equally she felt that she must get action quickly. Mistakes have been made but in the end good has come, as Meeting for Sufferings has urged the Colonial Secretary to appoint a Parliamentary Delegation to visit the Colony to investigate fully the situation there, and asked that some Friends might meet with him to discuss the matter.

George H. Gorman

L. Hollingsworth Wood

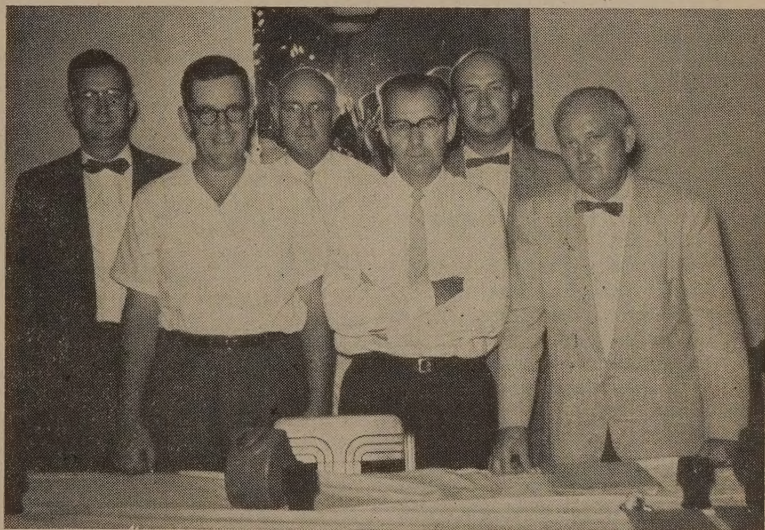
L. Hollingsworth Wood, former clerk of New York Yearly Meeting and one of the founders of the American Friends Service Committee, died on July 21 at Mount Kisco, New York, at the age of 82.

A retired lawyer, he had served as a member of the board of Oakwood School, for 45 years on the board of Haverford College and for 40 years on the board of Fisk University. He was a graduate of Haverford College and Columbia University Law School. He was a lifelong member of Croton Valley Meeting in Mount Kisco.

Surviving are his wife, Martha Speakman Wood; a son, James Wood; and two grandchildren, Emily Morris Wood and Stephen Hollingsworth Wood. Services were held at "Braewold" in Mount Kisco, after the manner of Friends, with many tributes paid to his long and useful life.

A Christian man does not live in and for himself, but in Christ and in his neighbor, or else is no Christian: in Christ by faith, in his neighbor by love.

Martin Luther



CONFERENCE HOSTS

Quaker Men of Wilmington Yearly Meeting will act as hosts for the national conference of Quaker Men which will be held at Camp Miami, Germantown, Ohio, Oct. 13-17. Wilmington Quaker Men officers pictured above include, front row, left to right, James Terrell, New Vienna, O., president; Clarence Robinson, Wilmington, O., vice president; Svend M. Peterson, Wilmington, O., secretary-treasurer. Back Row: Robert Shanks, Leesburg, O.; Rayburn Cadwallader, Cincinnati, Ohio; and Robert Rumsey, Wilmington, Ohio, Representatives. Other Representatives not present are Ray Moore, Tellico Plains, Tenn.; Dr. Clark Ellis, Zenia, O.; Sam Marble, Wilmington, O.; Walter Schutt, Wilmington, O.; and Clayton Terrell, New Vienna, O. The United Society of Friends Women Conference will be held in Wilmington at the same time.

Our Sick Quarterly Meetings

To the Editor:

"Are Quarterly Meetings out of date?" is a timely question which has been raised by the editor in a recent issue of *The American Friend*. The same question, perhaps, is uppermost in the thinking of all concerned Friends.

That there is, in general, a lack of interest in Quarterly Meeting relationships, no one can deny. This attitude of indifference is further emphasized by the gradual decline in attendance at regular sessions. The entire problem of the functioning of Quarterly Meetings is due for re-examination by competent, unprejudiced observers. Such a review would certainly help to determine if Quarterly Meetings, as now constituted, offer any grounds for hope.

By what standard are Quarterly Meetings to be judged? If the pragmatic test alone is applied they will almost certainly be declared obsolete. For the principles of this philosophy admit no valid ground for justification other than that of practical consequences limited to the present.

In relations, however, where the human factor is so prevalent, is there not need for greater flexibility? A much loved member of a household who becomes ill is not usually placed on an inactive list indefinitely. Each concerned member of the family entertains a hope for his recovery. And every effort is put forth in an attempt to restore such a one to normal health and effectiveness. Dare we, members of Quarterly Meetings, think of ourselves at present as being below par spiritually; yet not, necessarily, beyond the possibility of recovery and future usefulness? Will Rogers was once asked what he thought was wrong with the world. He is said to have hesitated for a time, then to reply, thoughtfully, "P-e-o-p-l-e, I suppose." If the diagnosis is correct, the center of the problem lies more in the apathy of members than in the structure or organization of Quarterly Meetings.

Historically, it was thought that the virility of the Society depended upon the widest possible distribution of responsibility among its members. Now, it seems, many Friends favor further centraliza-

tion, thereby declaring Quarterly Meetings out of date.

A Quarterly Conference on issues that face the local Meeting has been suggested as a substitute. Since its purpose is to be largely functional, no need is seen for any permanent structure. Yet usually a framework is employed as a means by which life can be more adequately expressed. The functionalist, it seems, is impatient with any institution if it fails, even temporarily, to contribute to his exclusively service-minded point of view. We should also be reminded of the power tradition has for holding people of divergent views together, even after work engaged in cooperatively had slowed down.

What is to be the destiny of Quarterly Meetings? In urban areas some structure which is radically different from the present one may be the answer. In the rural centers, with some structural modifications and revitalization, the present organization could conceivably be made to function again.

J. Grant Johnson.

Ridgefarm, Illinois

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Merrill Root's Poem

To the Editor:

During the Christmas season I cut from your pages "Gifts for God's Birthday," a sonnet by E. Merrill Root, and pasted it up on the door of my husband's store. I liked it so well. Now I have it in my Bible and am getting 'round to writing this note of appreciation for such a beautiful truth so well expressed.

Lila L. Clemmons

Ada, Oklahoma

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Appreciation

To the Editor:

I like Elton Trueblood's *Plain Speech* and was greatly impressed by Samuel Marble's "Whv No Disarmament" (*The American Friend* for June 14.)

Dorothea A. Treadway

Des Moines, Iowa

* * *

To the Editor:

Elton Trueblood's *PLAIN SPEECH* is a splendid column. I congratulate both you and him for your joint efforts in a fair, friendly, interesting treatment of some of the barnacles of Quakerism.

George C. Hardin

Philadelphia 2, Pa.

I Belong To God

This is the first of three short meditations on the words of Paul in Acts 27, written by Glen O. Morford, Friends Evangelist of Havi-land, Kansas.

In Acts 27:23-26, Paul gives us an insight into his personal experience and how he felt in the depths of his innermost being. This is a personal testimony of what his Lord was to him.

The first definite statement he makes, we find in verse 23, where he says that he belongs to God. Note the words, "Whose I am." This knowledge proved to be the most valuable possession Paul had. He was in the midst of a severe storm and shipwreck. He was among ungodly men. Yet he seemed to be aware of the fact that there was One who has his Master, and that he was living to please Him and Him only. He was not ashamed of the truth that he belonged to God.

We are enabled today through the redemptive work of Christ to say with Paul, "I belong to God." We are made his own through the process of the New Birth. Life takes on new meaning and beauty in light of the fact that we are not our own, but are bought with the price that was paid on Calvary.

Great joy is ours when from the very depths of our souls we can say with the song writer, "Now I belong to Jesus, Jesus belongs to me, not for the years of time alone, but for Eternity."

In the same verse, Paul says that "the angel of the Lord stood by me." This was a direct result of his belonging to God. If we belong to Him, He will manifest Himself to us. We are made to feel His presence. Just when we need Him most, He stands by to help us. We must not be satisfied today unless the Holy Spirit gives us the assurance that we are His and He is Lord and Master of our lives.

Glen O. Morford.

Coming Events

Aug. 31-Sept. 3 — Friends Conference on Race Relations, Wilmington, Ohio.

October 13-17 — Quaker Men and United Society of Friends Women Conferences, Germantown and Wilmington, Ohio.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Griffen Seed, by Werner Heider; Golden Quill Press; Francestown, New Hampshire; \$2.50.

These spare grave little poems are the work of a German professor and historian who escaped from Hitler to become an American citizen, a member of Cambridge Friends Meeting, and a contributor to American culture. Like a fruitful seed before a harsh wind, he was driven far to find the good earth of his destiny. Here he writes with amazing intuition for the value of poetry in a second language. His work is not a thing of rainbow colors, but it has the grave strength of the gnarled pines of Cape Cod and the wholesome beauty of hollyhocks in the sun. Characteristic is "Marblehead"—

Marble-dotted green and sea;
Rose-grown cottage, rippling vast
Causeway, basin, pier and mast
Self-contained, contented lie.

Silver gloss and climbing rose
Add a secret to the wall:
Sea and time and bloom that glows
Still through tempest, calm through squall.

Such poems are like firm etchings that are finely graven. There is, too, a sense of the religious depths, given to us with precision:

Come Jesus, sweetest guest. Consent to sit
Close to the fire, and talk of this or that:
Jerusalem, and Bellows Falls, and Rome.

These poems are simple, sometimes awkward in rhyme or cadence, never overwhelming. They are also strong and nourishing, like daily bread—and sometimes lofty and shining, like the single star that beckons us across a far horizon.

E. Merrill Root

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Goodbye to Uncle Tom, by J. C. Furnas; William Sloane Associates; 435 pages; \$6.00.

Joseph Chamberlain Furnas comes from one of the Indiana families of that name and he grew up in a Quaker family who were members of Western Yearly Meeting. He has not maintained his Friendly connections in recent years, but running through his book is the persistent and prominent place taken by Friends in the whole anti-slavery movement.

Those who are interested in the Race Relations Conference to be held at Wilmington College over the Labor Day weekend could well ponder the conclusions of this well-written provocative picture of how we got where we are in American life as the result of the tremendous success and vogue of *Uncle Tom's Cabin*, one of the great books of our times.

Richmond P. Miller

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Merit Employment — Why and How, a pamphlet put out by the American Friends Service Committee in June, explains the program of working to establish job equality that the A.F.S.C. has carried on for ten years. Encouraging management to accept the policy of using

the best skills of any person, regardless of race, is the key to democracy in employment. The A. F.S.C. has had programs in merit employment in Kansas City and Columbus, Ohio, and continues its work through offices in Chicago, Indianapolis, Dallas, Greensboro North Carolina, and Baton Rouge. As of October 1, the Dallas program will continue as a community-sponsored project. The illustrated pamphlet is available from any A.F.S.C. regional office or the American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Penna.

Plays On Africa

Five playlets on Africa by Dorothy Pitman, one on peace and social concerns by Iola Cadwallader and one on stewardship by Mildred E. White have been mimeographed by the American Friends Board of Missions. The playlets on Africa, which are from 15 to 20 minutes long and for varying age groups, are titled: "African students Learn about Tithing," "A New Term at Friends Bible Institute," "Choosing the Entering Class for Girls Boarding School," "Demonstration Cooking Lesson," and "Young Dreams at Kaimosi Girls School." "Team-mates" by Iola Cadwallader requires thirty minutes to perform. "Stewardship in Daily Life" by Mildred White can be performed by 8 women and a few children in thirty minutes. Copies of these Quaker playlets may be purchased for five cents each from the Mission Board, 101 Quaker Hill Drive, Richmond, Indiana.

EACH CHILD IS A PERSON TO ME

Because I was never a Mother,
Each child that is born is my own:
My love is impartial and honest
For I love them as children alone.

My heart never longs to possess them
Or sees them as I wish to be:
Because I was never a Mother,
Each child is a person to me.

Mary McCormick

BLIND-FOLDED EYES

When I awake in Paradise
I know I shall not see
Justice with blind-folded eyes
Nor race supremacy.

Truth will expose the shameful lie:
That color, creed or race
Can make or mar or dignify
Intelligence and grace.

Mary McCormick

BATTLE CASUALTY

He never saw the sun in its brightest hour.
He never saw it climb the hill of noon.
His life was like a morning glory flower,
Whose petals closed too soon.

Lucia Trent

WHEN COMPASSION GROWS

Something dies within you
When a child is lost.
Part of you knows no springtime,
Only withering frost.

Something dies within you,
Yet compassion runs
Through your blood forever
For all earth's lonely ones.

Part of you knows no springtime,
Only withering frost.
Something dies within you
When a child is lost.

Lucia Trent

Soviet Changes - - A Time of Opportunity

By Landrum R. Bolling

We are today living through one of the most dramatic and important periods of political history since the beginning of the Bolshevik Revolution. The challenge to statesmanship — and to intelligent world citizenship — is to know how to judge the changes now taking place in international communism and in the Soviet dictatorship and how to take advantage of those changes in the interest of peace and freedom.

Outside Communist circles a great debate is raging around the globe over the meaning of these changes. (There is every reason to believe that within Communist circles a similar debate is underway too.) Seeing all that has recently happened, only the foolhardy would insist that he is sure where these changes are leading. It is very true that the leaders of world communism do not themselves know just where they are coming out, or how, or who will be on top when things settle down.

POST-STALIN LEADERS

What we do know is that the post-Stalin leaders of the Soviet Union have been reassessing a great many of the methods and objectives of their government. They have recognized candidly that many of the Stalin policies were wrong—that they bred strong antagonism abroad and fear and hatred at home, that they stimulated organized determination to resist communist expansion, that they created heretics within the communist movement, that they increased the dangers of war.

They have admitted openly a great many of the past horrors of communism—horrors which heretofore all good communists around the world indignantly denied as “capitalist propaganda.” They have blamed these evils almost entirely on Josef Stalin. There can be little doubt that that strange, hard, warped personality was himself to blame for many of the worst excesses of his evil regime. Yet not many—not even among the communist faithful—will be willing to believe that one man alone was responsible for all that is now admit-

ted to have been bad about communism and the Soviet Union.

PURIFIED COMMUNISM?

Understandably, a great many—particularly among those who reject the basic doctrines of communism—will question whether the claims of a peaceful, purified communism are to be taken seriously. The fact is that nobody knows, nobody in the nature of things can know, how far the new Communist leadership may go toward carrying out new policies which will really give greater freedom to peoples under communist rule and a more secure peace to the whole world.

There are those—like Prime Minister Nehru of India and French Foreign Minister Pineau—who hold that communism is now actually in the process of evolving away from totalitarian dictatorship and toward a peaceful though socialist democracy. Others—notably German Chancellor Adenauer and, at times, Secretary of State Dulles—say that the Soviets still have to “prove with deeds” that they have had a change of heart. Adenauer, in fact, is on record with the comment that the Communists with their “new line” are actually more dangerous than ever before.

There can be no doubt that among the uncommitted nations of Asia and Africa there is a great hope, in fact a great willingness to believe, that genuine, permanent far reaching changes for good have taken place among the communists and that more are on the way. A similar tendency is growing among the Western nations allied with the United States.

Meanwhile, various American officials, particularly Mr. Dulles and Vice President Nixon, feel called upon to issue numerous warnings that the world must not be taken in by the new Communist “line” and that the danger of communist attack or subversion remains. The Communists, they say, have not given up their dream of world conquest.

Faced with all these analyses, commentaries, and pronouncements, what is the concerned,

thoughtful Christian to believe? It seems to me that there are certain fairly firm considerations about all of this, certain dependable judgments which are likely to hold up for the foreseeable future:

DEPENDABLE JUDGMENTS

One, the new Soviet policy of international friendliness, trade, and economic assistance to underdeveloped countries is likely to be a long-term policy. If for no other reason, the old Stalin policy of more-or-less open subversion, guerrilla warfare and revolution provoked strong resistance and helped to build anti-communist unity.

Two, the Soviet Union is not likely to start an all-out atomic war. The dangers of mutual annihilation are now clearly recognized by military men and statesmen on both sides. For better or worse, we are living in an age of atomic stalemate in which neither side dare a tack, nobody can win, and both would suffer catastrophic destruction in case of war.

Three, the Communist leaders inside the Soviet Union and abroad have not renounced their hope and expectation of creating a communist world. They still believe the Marxist doctrine that their system is bound to triumph. However, they take the long view. They can wait. And they suspect that peaceful methods may work as well as, or better than, military conquest.

Four, the Soviet leaders have learned from Stalin's experience with Tito that it is better to allow a considerable variation in the approaches to communism than to try to control rigidly all disciples and fellow travelers. Also, happy partners will be much more useful than unhappy puppets in dealing with neutrals.

Five, the more American leaders brush off the new Soviet policies and tactics with talk of military preparation, of the dangers of communist attack, etc., the more surely will other countries discount American judgment and reject American leadership.

Without minimizing the dangers and evils in the communist system, past and present, the concerned Christian may well express the hope that the good changes may be recognized and encouraged, that doubts and fears and suspicions may be held in check, to the end that the “good may be lifted up” in us all.

Landrum R. Bolling

The Sunday School Lesson

Prepared by Harold N. Tollefson

September 16

Christ Speaks to His Churches

Revelation 1 through 3

The next three lessons will cover the entire book of the Revelation. It is recommended that you read the entire book at one time, to get the perspective and also become accustomed to the symbolism that runs through the writings.

There is a golden thread running throughout the entire book. It is this: *the Triumphant Christ*. The writer was familiar with the Old Testament scriptures, the Messianic hopes, but was also very conscious of the current persecution of Christians by the Roman empire. An exile himself, he realized the lonely tortured and puzzled lives that many fellow-Christians were following under persecution. To communicate with them was to risk his life and theirs; yet to communicate with them meant so much to them. The use of symbolic, cryptic language would be meaningless to his captors should they discover his efforts to strengthen the faith of the Christians. It would be priceless to those under persecution, to know that their suffering was not futile but fruitful. Many Christians of recent years have suffered for their faith, but have been strengthened by the knowledge of the fellowship of faith and prayer and the Presence in their midst.

Several phrases stand out as we read Chapters 2 and 3. "He that hath an ear, let him hear what the Spirit saith" brings one into silence where the purpose and power of God is made real. "I know" may bring a sense of guilt or assurance, but it is of inestimable worth to those who feel cut off from the fellowship of others and removes the necessity of telling God about the injustices, successes and failures, leaving ourselves open to the leadings of the Spirit. Most important of all it is a challenge to faithfulness as we read "To him that overcometh." The more recent translations is "He who conquers" which implies positive action rather than passive resistance.

Hunger, a living death, nameless, helpless, ragged, homeless, deprived

of fellowship, defeated,—these are the "earmarks" of those early Christian martyrs. The Spirit assures them that they shall "eat of the tree of life," have "a crown of life," be given "hidden manna," a new name (nature), "power . . . the morning star," "white raiment," "pillar of the temple," "sit with me in my throne." This figurative language is meant to encourage faith, patience and loyalty even in our day.

Fox's "Book of Martyrs," Kennedy's "The Terrible Meek" and Gregg's "Power of Non-violence" can be read with profit in connection with this study.

Questions: Does this book have meaning for you in your daily life? Do you approach it with prejudice, believing it to be mysterious or for some future time? Will you read it in the same way as its writer received it: "in the spirit . . . and heard a voice"?

September 23

A Vision of the Church Victorious

Revelation 7:9-17; 11:15-19a

This lesson is being written under the shadow of the Appalachian Range, in western North Carolina. At one point in the journey southward we stopped and looked across the horizon. The indistinct outline of a dozen mountain ranges could be seen in the haze of the summer day. Travelling on the superhighway the West Virginia Turnpike, we felt no discomfort, no slow-moving vehicles delayed our journey, no hazard of hairpin turns brought moments of anxiety. Yet all of these were obvious as we looked across the crests of the mountains, and we gave thanks for the vision, courage and skill of those who had risked life, endured scorching heat, monotonous labor that we might travel in comfort and security.

Reading this great book of the Revelation is like that. We see the peaks of vision that precede experience, the ultimate that makes the immediate less unbearable, the majesty that glorifies monotony in the story of the Christian Church. Here faith rises to great heights and erases time, endures torture, affliction and loneliness to stand triumphant in the presence of God. More than that, they are identified

with Him whom they have served, and He "shall dwell among them," and "wipe all tears from their eyes." We look backward for twenty centuries upon the panorama of Christian faith and service, watching it grow from the small group in Jerusalem until it embraces the known world, and has outlived and outloved every civilization since its birth.

Each generation of Christians dedicates itself to advance the faith and witness unto the uttermost part of the earth,—beginning at Jerusalem! The *Victorious Church* passes in review (chapter 7:9 and 11:15) and it comes from every nation under the sun.

Who are these people? Call the roll and we will find that they come from every walk of life, from every nation, from every century—and they were possessed of one great truth, that *faith* is invincible and will ultimately triumph over evil and can sustain a Christian under all circumstances through the Spirit of God, whose Presence is available to all who will believe. "Through Gates of Splendor" is the story of the five young missionaries who lost their lives in Ecuador early this year. This dramatic chapter in the outreach of the Christian Church points up these tremendous facts that *faith* is as virile today as in the days of the early church, and that *faith* removes fear, that *faith* overcomes and sustains through all circumstances. We stand in silence before those who have given their last measure of devotion, strengthened in our faith because they have validated theirs.

Question: What is the outstanding truth in this lesson for you? Are you satisfied with your Christian life, in the light of these lessons?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The results of our Friends ministry and witness in the world today depend largely upon our honoring the person and work of the Holy Spirit. Merely honoring the Holy Spirit is not sufficient we must submit to His searching gaze, to His correction, reproof and instruction in righteousness. "Without Holiness no man shall see God." The age old question is being asked today, "Whom shall I send, and who will go for me?" How many Friends are ready to say with Isaiah, "Here am I; send me." Such a response involves a complete yieldedness to baptism of the Holy Spirit.

Dale V. Benton

Friendly Life = Far and Near

Merton Scott, Secretary of the Board on Peace and Social Concerns, will be one of the leaders in the Second National Council on the New Educational Approach to the Alcohol Problem, to be held in Chicago September 5 and 6. His lecture will deal with the relations between the churches and outside temperance organizations.

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Allen D. Hole, Earlham professor who has been on a sabbatical year visit to France, gave a Sunday morning address at Swiss Yearly Meeting this year. He together with Helen Hole and their four children have been at the Collège Cevenol, Le Chambon sur Lignon. They were expected to return to this country in time to speak during the Earlham College portion of Indiana Yearly Meeting.

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James M. Read, a Friend and the Deputy High Commissioner for Refugees, is now serving as Acting United Nations High Commissioner for Refugees following the sudden death of Dr. G. J. van Heuven. His offices are in Geneva. He is also acting as chairman of one of two American Friends Service Committee conferences for diplomats held at Clarrens, Switzerland, this summer.

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Milton and Freda Hadley are planning to move by the end of August to 454 Main Street, Amesbury, Mass. For the past five years Milton Hadley has served as half-time pastor of Durham Meeting near Freeport, Maine, and half-time Field Secretary of New England Yearly Meeting. He will now devote full-time to the Yearly Meeting. Freda Hadley is President of the United Society of Friends Women.

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John and Julia Retherford, with their daughters, Judith, Patsy and Dixie, will arrive in New York September 1, after a term of devoted service in the Friends Africa Mission. During the fall months they will share with Fred and Inez Reeve and others in the service of visitation to our local meetings to speak about our mission work in Africa. At the beginning of the new year, they expect to take up pastoral work within the limits of Oregon Yearly Meeting.

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Gene E. Lewis, former minister at Jamestown Friends Meeting in Ohio, has been appointed Youth Director of the

Indianapolis Friends Meeting. Joseph and Lynn Vlascamp, who have been working with Young Friends at Indianapolis this past year, are returning to Hartford Seminary for further study. James Thomas, who has served as Minister of Religious Education at University Friends Church in Wichita, has resigned from that position to enroll at the University of Southern California to do graduate work in psychotherapy.

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Henry and Lydia Cadbury expect to spend a few weeks in Holland, Denmark and Germany in early fall, and then will proceed to England where they will be in residence at Woodbrook during the autumn term. Henry Cadbury will give a course of public lectures on the gospels at the University of Birmingham during the fall. Henry Cadbury, recently retired from his long-time professorship at the Harvard School of Divinity, has been living at Harvard and teaching at Pendle Hill. He is Chairman of the American Friends Service Committee.

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The ten year report of the President of Earlham College, Thomas E. Jones, recently published, contains the remarkable record of ten new buildings erected in the 1946-1956 period. These include the David Worth Dennis Science Hall, the Stout Memorial Meetinghouse, the Olvey-Andis Residence Hall for Women, Barrett Residence Hall for Men, the President's Home (known affectionately as Uncle Tom's cabin), the Student Union, the Laundry, the shop and service building, the heating plant, and the new Earlham Hall (to be completed in 1957.)

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Friends China Camp, operated by New England Yearly Meeting, has had a six weeks camping period this summer, ending August 19. It has a small capacity of sixteen campers and has placed a limit of two weeks on the length of stay of any camper. This year William and Frances Smith Taber of Providence, Rhode Island, have been camp directors. One new feature is the taking of a trip each week to some place of interest near South China, Maine. The main building of the Camp is an old Friends Meetinghouse where Rufus Jones used to attend Quarterly Meeting regularly.

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James and Elsie Coney are completing six years of service in Virginia Quarter of Baltimore Yearly Meeting and will

move this fall into the parsonage at New Bedford, Mass. James Coney will serve new Bedford and Smith's Neck Friends Meeting. The Meetings had been served by two student-pastors, Weston Stevens at New Bedford and Joseph Weber at Smith's Neck (or Dearthmouth, as the Monthly Meeting is named.) The latter Meeting dedicated a new "Fellowship Hall" on July 15. This is a large addition to the Meetinghouse enclosing a new heating plant, kitchen, and dining hall. Smith's Neck is a growing meeting with an active group of Young Friends.

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A hit-run blast on July 23 shattered the roadside farm produce stand of the Koinonia Community near Americus Georgia. Founded by a few Southerners belonging to the Southern Baptist Church, the community group has been bi-racial and pacifist, and has had frequent associations with Friends. Howard Johnson of the Koinonia Community and Peter Mathis of the Bruderhof in Paraguay were recent visitors at the Friends Central Offices in Richmond, telling something of the economic and legal difficulties the Koinonia group has undergone recently.

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Sigrid Lund, a Friend from Oslo, Norway, will serve as Executive Chairman of the European Section of the Friends World Committee for Consultation, combining the duties of chairman and secretary for the time being. Archer Tongue has been serving as part-time secretary of the European Section, from his office in Geneva. Denmark, Ireland, Norway, Near East, France, London, Sweden, Germany, the Netherlands and Switzerland Yearly Meetings are represented on the European Section, along with the Fritchley, Austria and Finland Friends groups. A European Section Conference will be held in July, 1957. The Committee traditionally meets every year at Easter time.

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Fred and Inez Reeve of the Valley Mills Friends Meeting in Western Yearly Meeting have completed their two year term of service in East Africa under appointment by the American Friends Board of Missions. They will return for a short furlough and were expected to arrive in New York by air on August 14. Fred Reeve has given outstanding service during these two years as Secretary of the Friends Africa Mission, centered at Kaimosi in Kenya Colony. Inez Reeve served very acceptably for some months as teacher of the Junior Missionary School

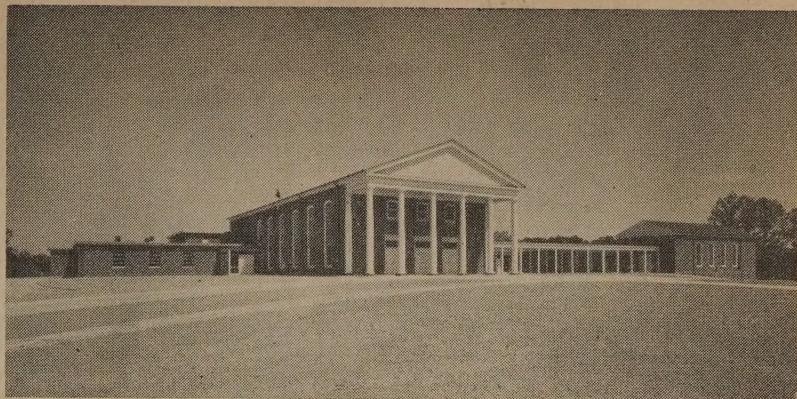
at Kaimosi, and has cooperated in various types of mission work. After a furlough of a few months, the Reeves expect to return to Africa for a full term of service on the field. Plans are being formulated for the Reeves to report on the work of the Friends Africa Mission at regional conferences during the weeks preceding Thanksgiving time.

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Dr. Wilbur and Miriam Beeson and their three boys, Timothy, John and Robert, Friends missionaries in Africa, are in close contact with Friends in America through letters and color slides. A monthly letter from the Beesons is circulated to 500 Friends by Merritt Murphy, R. R. 1, Carmel, Indiana. Friends interested in receiving it may be put on the mailing list without cost by writing Merritt Murphy. Lewis Beeson of Jagerstown, Indiana, brother of Wilbur Beeson, has received five sets of color slides, centering on the work of the hospital in the Friends Africa Mission and on the Beeson family. These have been shown at West River Friends Meeting, where Lewis Beeson is a member, at Nettle Creek Meeting, where Wilbur Beeson is a member, both in Indiana; at Greenfield and Carmel Meeting in Indiana, where Wilbur Beeson served as a minister; and at New Providence, Iowa, which supports Wilbur Beeson as a medical missionary under the Five Years Meeting of Friends.

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A. Willard and Christina Jones have been having a summer furlough in the United States. Long associated with the Friends Schools in Ramallah, Willard Jones is now Executive Secretary of the Near East Christian Council Committee for Refugee Work, with headquarters in Jerusalem. He is also the Representative in the Near East of the World Council of Churches' Department of Inter-Church Aid and Service to Refugees, and enroute to America, the Jones attended the consultation of this department held May 28-June 2 in Switzerland. They also visited Christina Jones' relatives in Scotland as they travelled to America. They visited the Friends Central Offices in Richmond early in the summer, and have given much of their furlough time to their work. Early in August Willard Jones addressed a conference of CROP directors in Memphis, Tennessee. He has spent some days in New York consulting with persons of responsibility in the National Council of Churches. They sail for England from New York on August 30, and will spend a short period in London conferring with the Secretary of the British Council of Churches. They are scheduled to arrive in Jerusalem September 6 to begin a new term of service.



HIGH POINT FRIENDS MEETING, NORTH CAROLINA

Dedication service for the new High Point Friends Meetinghouse will be held October 14 (William Penn's Birthday) with D. Elton Trueblood as speaker. High Point Friends have been worshipping in the new building since June 24. Landscaping is still to be done around the half million dollar building. Attendance at church school in the new Meetinghouse has averaged 340 this summer; attendance at morning worship has averaged 312. Cecil E. Haworth is minister of the Meeting; Ed Mendenhall is Presiding Clerk.

Friendly Fellowship

LONG LAKE, MICHIGAN — Long Lake Friends held a very successful Vacation Church School in June, with attendance in the three classes averaging 45. Each class following a course of study centered around the Church and the Bible. An interesting program and tea was held on the final evening, June 22, for the parents and friends. It consisted of songs by the beginners, a play by the primaries and a campfire scene by the juniors. The handiwork of the children was on display also.

Joan Lautner.

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JONESBORO, INDIANA—Family Fellowship Night still appeals to young and old. It is observed once each quarter with a carry-in meal served in the church basement followed by a program sponsored by either a Sunday School or a committee of the church.

The program for May Fellowship was given by Russell Clinton Baskett, who showed color slides taken on his trip to Washington, D.C., where he attended the Young Friends Peace Seminar. His talk gave Jonesboro Friends a broader vision of how youth is trying to solve race, social and economic problems.

Thomas E. Jones, President of Earlham College, was a welcome guest at the July Fellowship. He spoke on Earlham College and its relation to larger state colleges and universities. Gladys Neal, assistant to the Dean of Women at Earlham, spoke to the Hope Circle on "The Value of Christ in Education." She also gave a travelog of her visit to the Oxford Conference for the Crusader Group.

Lawrence Baker, son of Ray and Ruth Baker, is entering Earlham College in September. He is looking forward to the ministry. Jack Lemons from Jonesboro Meeting will also enter Earlham at the same time.

We are glad to welcome back Delmar and Marguerite Mock and family, who will begin their fourteenth year of pastoral work here.

Miriam Jay.

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SANDSIDE, JAMAICA—We are very glad to report that the Friends Meeting at Quaker Hill, Sandside, is making progress. Recently we gave the right hand of fellowship to a number of Friends who have become active in the Meeting and the small membership is now doubled. We worship in the School-Chapel which is used on weekdays for the Government Day School. Recently the building fell into disrepair and by special effort the Meeting had a rally of twelve parishes and raised enough to repair and paint the building both in and out. The Education Department as well as our own mission helped. We were able to repair the cottage in which the teacher lives with her husband and in which the Resident Christian Worker, Isaiah Campbell, resides.

There was a reopening and dedication of the school-chapel with the pastor, Zephaniah Cunningham, presiding. Groups from Albany, Belfield and Highgate Meetings took part. Frances Cunningham, Jack Evans and Sada Stanley, our retired veteran missionary who had labored at the same center years before, also assisted.

Zephaniah Cunningham.

A Concern for the World Family of Friends

The Five Years Meeting of Friends, which authorizes this journal, is now in the midst of an extensive campaign for funds so that it may continue its services in Christian Education, Missions, Evangelism, Ministerial Training and publications. Nevertheless, we feel it is important to give room in this official journal of the Five Years Meeting to a plea from another quarter—the Friends World Committee. Just as the local Meeting is a part of the wider circle of Friends, so are Friends everywhere part of an international family—a World Family of Friends. The Friends World Committee for Consultation is our only official international Friends body. The Five Years Meeting of Friends, and all other Friends bodies, will suffer a spiritual loss if our world family cannot continue and strengthen its present bonds. The addresses of the World Committee in the United States are 20 S. 12th St., Philadelphia, 7 Penna. and Wilmington College, Wilmington, Ohio.

Will you join in our concern that the Friends World Committee for Consultation be supported adequately?

- Friends and Meetings are calling increasingly on the services rendered by this committee. It is the only official international organ of the Religious Society of Friends. As such, it qualifies as a non-governmental organization at the United Nations and is able to accredit the American Friends Service Committee and the Friends Service Council in expressing Friends' views to the U. N.

- Intervisitation among Friends throughout the fifty Yearly, General and Annual Conference Meetings of Friends in twenty-four

countries always has been the most effective way of helping Friends to understand each other. In addition to travel under personal concerns with the encouragement of the local Monthly and Yearly Meetings, Friends World Committee assists religiously motivated Friends with itineraries when needed and with financial assistance when available.

- The Leadership Training Grants, supported by two concerned Friends, enable potential or actual leaders in local Meetings to widen horizons and to become better acquainted by travel to various centers of Quaker interest.

- The Friends World News, a quarterly periodical, subscription \$1.00 a year, is an interesting pictorial and news account of Friends and of World Committee activities. This paper is sent to all contributors. The Annual Calendar of Yearly Meetings and the Handbook of the Religious Society of Friends give information about the Yearly Meetings, membership statistics, Friends Centers, Schools, periodicals, etc., throughout the world. These publications by the Friends World Committee for Consultation are "musts" for any Friend who desires to know about Friends organizations and their work. The pamphlet on Quakerism in Switzerland, Japan, the U. S. A. and Africa are available and others are in preparation. A visitors' guide or directory of local Friends Meetings in the U.S.A. also is available.

- The American Section of the World Committee nurtures new Meeting groups and Monthly Meetings affiliated with the Fellowship Council by visits from members and others until such Meetings feel able to join established Yearly Meetings. The Wider Quaker Fellowship, which is self-supporting but maintained by the American

Section of the Committee, by correspondence, literature and personal visits renders an important ministry to sympathetic non-Friends in many countries.

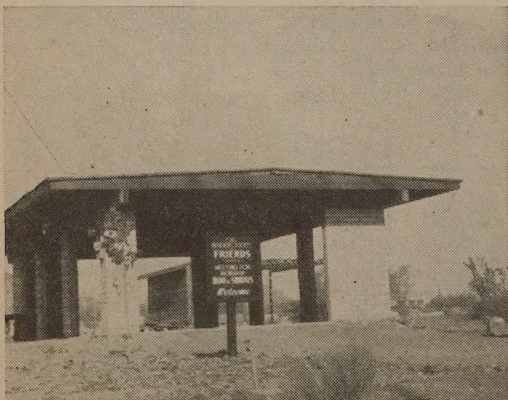
- Conferences on national and international scales are held. An All-American Friends Conference will be held June 26-July 3, 1957 at Wilmington College in Ohio. Also a European Friends Conference will be held in England that summer. In 1956 the American Section is assisting with the conference on Race Relations requested by the Baltimore Yearly Meetings.

Do these services and many others rendered by James F. Walker, Ralph A. Rose, Hannah Stapler and other members of the executive staff through the two offices in the U.S.A. at Philadelphia and Wilmington, Ohio, merit your increased interest and financial support? The 1956 budget of the American Section exclusive of the Quaker Leadership Grants and the Wider Fellowship is \$35,212.00, including the American share of the World Committee's central office located in England. Herbert M. Hadley, formerly secretary of the Washington D.C. Friends Meeting, is now the General Secretary of the World Committee, with his office at Woodbrooke, Selly Oak, Birmingham, England.

During the first half of 1956 approximately \$14,000 has been contributed to the American Section budget and approximately \$18,000 spent. A carry-over deficit of \$3,495.81 from 1955 has become a present deficit of \$7,584.26.

Do we want to see this important international service of Friends to Friends curtailed? If not, each person reading this article must take greater responsibility in supporting the work. In addition concerned individuals should encourage the Budget and Finance Committees of their respective Yearly Meetings to increase materially the amounts budgeted by Yearly Meetings for the Friends World Committee. Twenty cents per member would be a fair guide to the amount. The Friends World Committee is a child of the Yearly Meetings, created by them and composed of their appointed representatives. A number of Monthly Meetings are giving assistance, but this number needs to be greatly increased. Will you do your bit and help us pull together in forwarding the love, unity and growth of our particular part of the World Body of Christ?

Passmore & Anna Elkinton



One of the most unusual Friends Meetinghouses recently built is the 'ramada' of Phoenix, Arizona. Friends, an unwallled structure with a desert and Squaw Peak as its setting. Temporary partition screens permit the ramada to be used during the winter months. Members of Phoenix Meeting constructed the ramada themselves in a year and a half's time. The idea of the wall-less roof shelter comes from the Pima Indians. Phoenix Friends Meeting is part of Pacific Yearly Meeting.

Light of The World

Words and Music by Charles A. Pierce, 1954.

Light of the world! Thou shi - nest on our path - way,
To cheer the faint, by doubt and fear op - pressed.
The Liv - ing Pres - ence is the Light which guides us,
The In - ner Light which leads to Thee and rest. A - men.

2nd verse

Light of the world! It is thy love enfolds us;
Our hearts are strangely warmed with holy fire.
Come to our spirits, with thy zeal empower us;
Take us and with deep trust our souls inspire.

3rd verse

Light of the world! Thy radiance ever streaming,
Shines in our hearts with hope and joy divine.
Come to our minds, the light of truth revealing,
Teach us and mold us till we're wholly thine.

A Quaker Hymn

Charles A. Pierce of Whittier, California, has written several Quaker hymns and has set other poetry to music. Above we print "Light of the World," a new hymn by Charles Pierce which is meaningful and singable. Friends may wish to try out this new hymn; some may want to paste it in the backs of their hymnals.

From time to time we hope to print other hymns that have come from Quaker sources. Without promise that their contributions will be printed, *The American Friend* welcomes Friends to send in hymns, with or without music. Friends who feel a need for new hymns are also encouraged to send us their reactions.

Two Errors

In this journal for July 12, Blaine Bronner should have been identified as pastor of the Spring Valley Friends Meeting in California. In the July 26 issue, the amount the California Peace Board is to raise for the T.B. project in Kenya should have been noted as \$600.

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BIRTHS

GODSEY — To Robert G. and Lavona Reece Godsey of Richmond, Indiana, a son, Gregg Robert, on August 13.

HANCOCK — To Thomas and Marjorie Leonard Hancock, of Scarsdale Meeting, New York, a son, Charles Thomas, on July 22.

NICHOLS — To Robert and Elizabeth Ann Furnas Nichols of Richmond, Indiana, a daughter, Deborah Ann, on June 26.

MARRIAGES

ANDERSON-GEORGE — Patricia George, daughter of Paul and Floy George of Eureka, Kansas, to Hal Anderson of Earle and Vivian Anderson of Wichita, Kansas, on June 10, at an appointed meeting for worship on June 10 at University Friends Church in Wichita, after the manner of Friends.

TRUEBLOOD - ZUTTERMEISTER — Virginia Hodgkin Zuttermeister to D. Elton Trueblood, on August 5, at the Cathedral Church in Washington, D.C., the Rev. James C. Moore officiating. The Truebloods will live in Richmond, Indiana.

WADLEIGH-SCHOFF — Leota Schoff to Joseph Wadleigh, on July 21, in the Oxford Street Meetinghouse, Worcester, Mass., after the manner of Friends, with Leslie Barrett, Russell Brooks, Mark Rouch, Theodore Solomon and Willard Ware taking part in the wedding.

WEDDING ANNIVERSARIES

WILSON — Walter H. and Elizabeth Wilson of Burlington, Vermont, celebrated their fiftieth wedding anniversary on July 5. Walter Wilson retired from the active ministry in 1947 after service in Iowa and elsewhere and a period as superintendent of Nebraska Yearly Meeting.

DEATHS

GILLESPIE — Fern Gillespie of Jonesboro, Indiana, on June 15, 1956. Born August 3, 1909, she was the wife of Ray Gillespie. Surviving are her husband, two sons and a grandson. Services were held at Jonesboro Friends Meetinghouse, Delmar Mock, pastor, officiating. Burial was in Riverside Cemetery, Gas City, Indiana.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 541 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister, Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, Phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; AS—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting. Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6863.

Central City, Nebraska—Church School 10 a.m. Meeting for worship 11 a.m. Lindley Cook, minister. Herbert Watson, clerk.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-6511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 106th and Artesian (one block west of Western Ave.). Take bus to 106th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Unified Meeting for Worship and First Day School Sunday at 10:00 a.m. during July and August. Clerk: Rayburn W. Cadwallader, 3579 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m. Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends. East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting. Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends. 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Apolline. Detroit 27. Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4076.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street. Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:15-10:15 a.m. — "Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m. during July and August. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 184.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:00 p.m.

Newberg, Oregon—Friends Church. College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 30th each Sunday at 11:00 a. m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church. University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.



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